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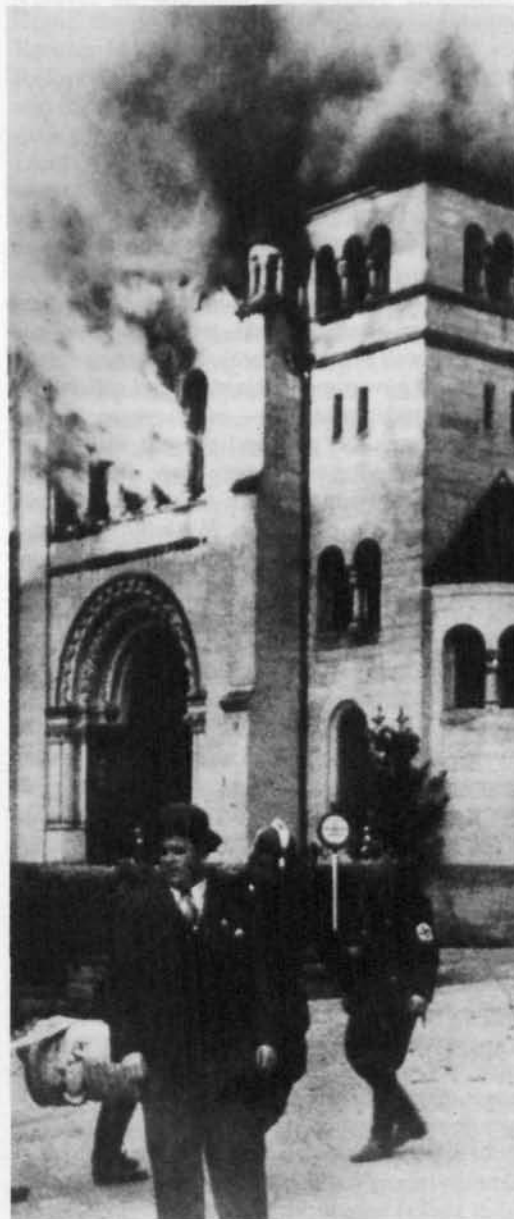
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PUTTING GOD'S HOUSE TO THE TORCH

Fifty Years after Kristallnacht

Between 1933 and early 1938 the tightening of the Nazi noose around the throat of German Jewry — by means of boycott, dismissal, random expropriation, sporadic murder and incarceration in concentration camps — had proceeded steadily, but, so to speak, slowly. With the events accompanying the Anschluss, when Vienna witnessed an epidemic of Jewish suicides and earned the praise of *Das Schwarze Korps* for 'doing overnight what the ponderous slow-moving North had failed to do up till now', the antisemitic drive moved into higher gear. The orgies of Austrian Jew-baiting prompted, in rapid succession, the registration of all Jewish property worth above 5000 RM, the introduction of special *Judenbänke* in the parks, the destruction of the synagogues at Munich and Dortmund, the despatch of all Jews whose names appeared on police files for traffic and other minor offences to concentration camps, and the law naming all males Israel and all females Sarah. Late October brought the expulsion of 17,000 former Polish Jews domiciled in the Reich. When news of the inhuman conditions under which these expellees vegetated in the no-man's-land between Germany and Poland reached the son of one of them, Herschel Grynszpan, he shot a German diplomat in Paris. This provided the pretext for the centrally planned nationwide pogrom of 9-10 November 1938 to which Goebbels propaganda apparatus speedily attached the soubriquet Crystal Night. (*Kristallnacht*, a reference to the shattered window panes in the ransacked Jewish shops, was a trivialising misnomer designed to divert attention from hundredfold murder and the confinement of tens of thousands in concentration camps, and the most symbolic atrocity of all: the conflagrations of synagogues and prayer houses throughout the 1300 communities of 'Greater' Germany, lurid overture to the subsequent incineration of their congregations.)

Compounding the horror of these outrages that occurred in every large and middle-sized German town was their 'street theatre' setting. Literally



Baden-Baden Synagogue, 10.11.38

hundreds of thousands of Germans watched the bloodcurdling spectacle of innocents being killed, maimed or arrested, houses of prayer consumed by fire, business premises vandalised and furniture tossed out of apartment windows. While the watching crowds did not always cheer on the S.A. arsonists, they manifestly failed to show the degree of revulsion at the gratuitous destruction and suffering unfolding before their eyes that would have made the regime pause in its headlong rush towards genocide. The churches, too, kept eloquently silent. Having put the Germans to the test Hitler now knew that they would condone any anti-Jewish atrocity, no matter how barbaric; in that sense Crystal Night served as a 'dry run' for the Final Solution.

Outside Germany the effect of the pogrom was, of course, quite different — especially in Britain. Downing Street was now — a mere six weeks after the Munich Agreement and 'Peace in Our Time' — forced into a dawning realisation of the bankruptcy of its previous policy, and a number of British public figures gave tongue to the voice of humanity. Following an agonised debate the House of Commons passed Philip Noel-Baker's motion of 'profound concern at the treatment suffered by certain racial and religious minorities in Europe'. 'The mere instincts of humanity make silence impossible' Archbishop Cosmo Lang told *The Times*, which, for its part, supported the appeal for funds for refugee children launched by ex-Prime Minister Baldwin over the radio.

The main result of these diverse initiatives was H.M. Government's agreement to admit 10,000 unaccompanied refugee children to these shores from early December 1938 onwards. The last of the so called Kindertransporte arrived in mid-August 1939. Within days of its arrival Hitler put the entire world — God's House in the widest sense — to the torch. It became clear in retrospect that on the day whose melancholy anniversary we commemorate this month German Jewry had been the bell-wether of mankind.

A CUSTODIAN OF OUR HERITAGE

On Fred Grubel's Eightieth Birthday

It may be true of the Leo Baeck Institute as such that the period of roughly two hundred years lends itself not only to historical review. Those who work in the Institute are also moved by an ethos that speaks to them out of the pages of German Jewish history, an ethos, that since the establishment of the Leo Baeck Institute has become a kind of mirror to a good many Germans and not only to the presidents and chancellors of Germany who visited the New York Institute.

Fred Grubel, the Director of the New York Chapter of the LBI hears the inner voice of a community which he knew in its prime and its demise. And because he listens to the chorus of voices, his labour is a labour of love. It has to be. After all, what does the Leo Baeck Institute have to offer in terms of security? No tenure, no pension, no big monetary enticement. Material considerations played a secondary role when Grubel took over. His background, his schooling, his apprenticeships show a great variety. His managerial skills are superior. He is the first one to acknowledge the solid foundation laid by Max Kreuzberger and Irmgard Foerg in the library and collection. But he added to them through exhibits and through the many fruitful contacts he established with organizations, learned societies, universities as well as with individual scholars. The Faculty Seminar, created by him, bears witness to these contacts.

Both the National Endowment Fund of Humanities and the Endowment Fund of Art play a special role in the work of the Institute, and the relations with both of them were created by Fred Grubel. From the time on when he succeeded Max Kreuzberger, the story of the Leo Baeck Institute is Fred Grubel's story. When Axel Springer, who was a staunch ally of the Institute, died, when the Gustav Wuertzweiler Foundation, which Fred Grubel served as voluntary executive, had spent its last penny he availed himself of the challenge grant, provided by the National Endowment Fund of Humanities, and carried the drive to a successful end.

What is so remarkable in Grubel's work, however, are two things. One is the scope of his sources. His exhibit, 'Jettchen Gebert's Children' introduced by the president of the Federal Republic of Germany, is as eloquent a testimony of Jewish history in Germany, as any of the monographs that appear in the impressive list of publications of the Leo Baeck Institute.

The other is his resourcefulness. Thus he succeeded in financing what may be the crowning effort in the work of the Institute, namely the total history of the German Jew. One of our friends remarked: 'We never had that before, a man who thinks in such large figures and is able to produce them.'

In his excellent article which Will Schabei published in the *Aufbau* on 30 April, 1971, he quotes Fred Grubel 'Das Leo Baeck Institute hat früher im Wesentlichen eine Existenz des inneren Aufbaus geführt. Jetzt können wir die Fenster weit öffnen'.

Fred Grubel opened the windows, and the doors opened before him. And wherever he entered, he appeared not only as an administrator, not only as a representative of a widely acclaimed institute, but also as a representative of an ethos, of a characteristic period of the Jewish past.

DR. MAX GRUENEWALD
President, Leo Baeck Institute

TEL AVIV COURT REPORT

Magistrate: You drove the wrong way up a one-way street.

Accused: I deny the charge.

Magistrate: Two witnesses saw you.

Accused: And I can produce five witnesses who didn't see me.

For this type of forensic repartee Israelis, the Frankfurter Allgemeine informed its readers, employ the respectful term *chutzpe*.

QUEUING WITH WALDHEIM

Just when I thought that, after 50 years, I had settled down nicely in England there came a surprise invitation from the *Auslandsösterreichwerk* in Vienna: to partake in a week's meeting there to re-establish links with our one-time homeland (all expenses paid). We were to meet a number of government ministers and officials — not the Bundespräsident — and have opportunities to discuss the past and present with them. That the gathering was to take place during Rosh Hashanah was apparently a regretted oversight on the part of the organisers. We later received a more detailed programme which diverged from the original plan to include a reception by the Bundespräsident, Dr. Waldheim.

How great was our surprise when, on arrival, we discovered that the total contingent consisted of 73 people from over 20 countries (India, Brazil, Venezuela, Hong Kong, Australia, U.S.A., etc). It was a week-long diaspora in reverse and a unique opportunity to observe how that one monster had, in a split second of history scattered us to every corner of the globe. There was no end to the question 'And where do you come from?' and astonishment at the replies.

What was the purpose of this large-scale and costly exercise? It seems to have been the idea of the publisher Fritz Molden, chairman of the *Auslandsösterreichwerk* who put all his energy into persuading the Austrian government of its value. Everything worked like clockwork. Our reception could not have been warmer, hospitality not more sumptuous and, considering that about a third of the visitors had serious physical ailments (many walking with great effort with the aid of sticks) care more meticulous.

We were received by Bundeskanzler Dr. Franz

Vranitzky, and the Mayor of Vienna Dr. Helmut Zilk joined us for dinner. There was a great *Jause*, two *Heurige*, an opera visit and a concert at the Musikvereinssaal. However, it was not only enjoyment. A group of us searched for graves of our forebears at the Zentralfriedhof. Some attended a Rosh Hashannah service at the Seitenstetten synagogue which had a controversial aspect: the preceding day-long symposium had been attended by Catholic and Protestant spokesmen, both of whom had to put up with much criticism of the past policies of their churches. The Chief Rabbi, Herr Chaim Eisenberg, also scheduled to appear, sent his apologies, but no deputy. At the evening synagogue service, he coldly acknowledged our presence, later explaining his reserve towards us: we were not the right kind of Jews because we had attended the reception given by Dr. Waldheim.

This, of course, was the most sensitive part of our visit to Vienna. The majority felt, that having accepted the invitation in the knowledge that there would be such a reception, it was their duty to attend. How great a part curiosity, and how great an element of flattery played in this, is difficult to assess. Sixteen of us considered the circumstances special enough to override etiquette and did not attend. Some of those who went were delighted. 'He was *fantastic*', queuing with them at the buffet (as did *charming* Mrs. Waldheim, a member of the Nazi party for a good many years). 'Would the Queen do that?' Dr. Waldheim conversed with them at various tables. When he heard that one lady was from London he said 'I am very glad you came. I have had a very bad press in England'.

Which brings us to the central question: how much antisemitism is there still in Austria? *Nobody* denied that there is still a great deal. According to Dr. Peter Eppel of the *Archiv des Österreichischen Widerstandes* 10% of Austrians think the Jew should be physically exterminated; 65% admit to antisemitism in varying degrees. All the most delicious food in the world could not make one digest such horrific figures.

There is, perhaps, some hope for the future as the degree of antisemitism diminishes in the lower age groups. Conversely it increases in the absence of Jews; i.e. there is less antisemitism in Vienna (where most Austrian Jews live) than in the western regions.

I believe the only firm conclusion one can draw from all this is that there are some very good people in Vienna who feel with us, and who suffer greatly under Austria's tarnished image abroad. I believe that most of us, yet by no means all, have broken with the past. For a few Vienna is still their Mecca. Perhaps with them the message of one Austrian dignitary — 'Don't forget your *Heimat* when you return to your various *Gastländer*' — found an echo.

Gastland, my foot! Not after 50 years, lots of children, grandchildren and the absorption of new culture. Vienna nourished us in our youth. It formed the matrix for all our skills, whatever they may be. This remains deeply embedded in us. Yet what is *Heimat*? G. B. Shaw had a similar problem: he had 20 years of Ireland in him and 75 years of England. And he said 'Being born in a stable does not make a man a horse'.

HUGH RANK

THE HISTORY OF GERMAN-SPEAKING JEWS IN THE UNITED KINGDOM

The seminar organised by the Leo Baeck Institute, and the German Historical Institute (London) at Clare College Cambridge over 5 days in September attracted over 80 participants, among them 28 speakers. The Leo Baeck Institute, set up in 1955 and based in New York, London and Jerusalem, is perhaps best known for its Year Book, but also sponsors a host of other activities such as this gathering.

The contributors were drawn from an astonishingly varied background. There were British as well as United States academics of German-Jewish origin, British-born Jewish scholars, non-Jewish experts from this country, and, most surprisingly, a number of young German academics with a great interest in (and a detailed theoretical knowledge of) the fate of German Jewry before and after their diaspora.

The setting of the Conference was glittering. Vienna-born Sir Geoffrey Elton, Master of Clare College, and Britain's foremost Tudor historian, was our host. We were lodged in the College's Memorial Court Buildings and dined each night in the Hall.

What mattered even more than the ambiance were the lectures and the subsequent wide-ranging discussions. Although primarily concerned with the post-1933 immigration, a number of speakers dealt with the earlier, albeit much smaller, influx of German-speaking Jews.

Sir Claus Moser, former head of the Government's Statistical Office and Warden of Wadham College, pointed out in his opening address that the integration of German Jews had had a two-way impact; he asked the conference to consider not only how the immigrants were themselves affected and changed by English life and traditions, but also how they in turn helped shape Britain's postwar industrial and intellectual landscape.

The lectures concentrated on specific contributions by German Jews in diverse fields: Psychology and Psychoanalysis, Political and Social Sciences, *Germanistik*, Art, Music, Theatre, Medicine, Science, Jurisprudence, Commerce and Banking, Industry in general (and employment and export earnings in the Special — depressed — Areas in particular).

There was a particularly scintillating talk by Pauline Paucker on the Image of the German Jew in English Fiction, from Sir Walter Scott to Christopher Isherwood.

There were papers on the attitude of the British authorities and the British public, as well as of Anglo-Jewry, to events in Germany and on responses to the increasing pressures for a more liberal admission policy for refugees. Two speakers dealt with the ad hoc relief organisations set up by, respectively, Anglo-Jewish, Christian and non-denominational organisations, as well as with self-help bodies the refugees themselves engendered — most notably the A.J.R.

Most of us are familiar with the fate of the German-speaking immigrants since 1933, but much less is generally known of the impact of earlier immigrants.

They included co-founders of the orthodox Jews College and provided its first two presidents. Rabbi Schonfeld from Austria started the first Jewish Day School. The Adath Jisroel was a German-Jewish foundation. Chief Rabbi Nathan Adler is considered the father of middle-of-the-road orthodoxy in the U.K. In a later period the orthodox Jeshiva in Gateshead had a German-Jewish head and a large number of students from a similar institution in Frankfurt.

On the other side of the religious coin the contribution of German Jews has been even more significant. Progressive Judaism in England — as Dr. Albert Friedlander pointed out — has been largely the offspring of the 19th century German Reform Movement. After 1933 20 Liberal and Reform rabbis came over from Germany and they and the congregation which formed around them gave progressive Judaism a major impetus. The Leo Baeck College, training new Rabbis of both sexes, helped in this development, but the immigrants cannot claim sole credit. The two largest congregations of progressive Judaism, the West London and the St. John's Wood synagogues, were both established by Anglo-Jewish families.

Many of the scientists, musicians, actors and visual artists, fleeing Germany post 1933, were only temporary sojourners here and went on further, principally to the United States; others remained until internment, when they were ingloriously shipped to Canada or Australia (where some decided to stay). A few returned to either of the two Germanies after the war and re-integrated into countries very different from the one they had left. But the bulk of the refugees stayed on and the contributors to the symposium were primarily concerned with the impact of the likes of Kurt Hahn of Gordonstoun on education, the Bauhaus people on architecture, Vicky on political cartooning, Hartfield on Picture Post-type photomontage, Pevsner on art history, Weidenfeld and Hamlyn on publishing, Guttmann on the rehabilitation of paraplegics, the Nobel laureates Krebs, Peierls, Chain, Frisch, Katz and Perutz on science, Gruenhut and Mannheim on criminology, and Cahn-Freund on Labour laws. They all advanced the frontiers of knowledge, influenced taste, and in some instances became the fathers of completely new disciplines.

Werner Mosse, emeritus professor of Modern History at East Anglia, took overall charge of the programme. Dr. Paucker, head of the London Leo Baeck Institute, was its tireless organiser jointly with Dr. Gerhard Hirschfeld of the German Historical Institute; both deserve full credit for the success of their efforts.

RONALD STENT

ANNUAL CHARITY CONCERT

The AJR Charity Concert to commemorate the golden jubilee of Self Aid of Refugees took place in the Queen Elizabeth Hall on Sunday, 9 October. Though filled to overflowing the hall could accommodate only a minority of our members to hear the Amadeus Piano Trio's performance of three piano concertos by Mozart, Beethoven and Brahms, respectively. A full report of the concert will appear in our next issue, but, meanwhile, we reprint below the Chairman's message from the souvenir brochure.

Quite naturally in this year of the fiftieth anniversary of the foundation of Self Aid of Refugees our thoughts go back to the beginnings of our charity in 1938, the year of the *Anschluss* and the *Kristallnacht*, events which must count among the darkest in our lifetime. Self Aid of Refugees originated at a meeting in Friends House, Euston Road, London, on 1st February 1938 when 36 refugees from Germany, men and women, agreed that it was their moral duty, no less than economic necessity, to create a self help organization by refugees for refugees.

Ever since, over these many years Self Aid, now administered as part of the Association of Jewish Refugees, has brought help and relief to refugees in need. In the early years it helped them to settle in their new surroundings, sometimes to emigrate further to countries overseas; later there was help to augment the meagre earnings of those who found life difficult; nowadays as they have grown older we try to lighten the burdens of increasing frailty, both mental and physical.

As you listen to the beautiful music this afternoon reflect on the lives of Mozart and of Beethoven. However much we admire their genius and enjoy the fruits of their labour there is nothing we can offer now to undo the misfortunes they suffered or alleviate their sorrows. But it is not too late, and we can still do much to sweeten the lives of our fellow refugees in need — and there are more of them about than is generally realized.

The sentiment of 'aid by refugees for refugees' remains valid, even if many of us have grown new deep roots and look upon themselves as 'former refugees', fully integrated into British life. Others have never outgrown refugee status. Are we to distance ourselves from them merely because they have grown older and weaker, while we became happier and stronger?

Open your hearts and your pockets. The price of the tickets for this afternoon's concert is but a start: your help is needed throughout the year and our obligation to discharge the moral duty felt by our founders remains with us every day.

C. T. MARX

BELSIZE SQUARE SYNAGOGUE 51 Belsize Square, London, N.W.3

Our communal hall is available for cultural and social functions. For details apply to:
Secretary, Synagogue Office.

Tel: 01-794 3949

ECHO OF THE TRAINS

On completing the reading of *The Age of Wonders* (Aharon Appelfeld, Weidenfeld and Nicolson, £11.95, pp. 207), one is tempted to comment 'Appelfeld has lived up to his reputation'. He has taken us once more through the landscape of *Badenheim 1939* and the social and political climate of *The Land of the Reeds*. In all three works the atmosphere is that of the impending Holocaust, and their compulsive attraction lies in the fact that the reader knows what is coming but the characters in the narrative do not.

The author does not believe in setting his scene clearly; nor does he outline his dates. In the two earlier books one does, in fact, not know at all where one is, one can only guess that *Badenheim* is not a thousand miles from Baden. In the present book we are told that we are in the Austria of 'just-before-the-catastrophe'. The Jews, and the gentiles, too, live in a sweet fog of innocence and ignorance rent by sudden menacing gestures and events. Bruno A., a high school pupil, the son of a writer, is more sensitive to the atmosphere of impending doom than his parents, who still cherish the illusion that native-born Jews are several cuts above the *Ostjuden* whose presence they see as a menace to their own safety.

They themselves believe that they are part of the small community in which they live; they speak the local dialect and the Father wears *lederhosen* and a feather in his hat. As a writer and artist he despises the Jewish petty bourgeoisie as well as the refugees from further east. At the same time he is involved in bitter disputes over the value of his books which attract a good deal of criticism. Some of the fault-finding is of the type that every author learns to put up with; some of it comes from fellow-practitioners in Vienna and Prague; but a few articles are of the kind which drips with concealed race hatred. One, however, is openly and aggressively anti-semitic; ironically even ludicrously, this comes from a Jewish critic. Father rages, but takes the strictures deeply to heart. The critic turns out to be a sick man, and soon he is a dead one, and Father is nearly destroyed by the experience, as a writer and as a man.

Nevertheless, Mr. Appelfeld conveys that in this murky air the Jews of Father's kind feel relatively safe as though they still lived in Franz Josefland. From time to time a nightmare interrupts the self-induced dream. Symbolic of this is a train journey back from the family's annual holiday. Suddenly the train stops in the middle of nowhere and all the Jewish passengers are taken off and registered in a hut by the track. Nothing else . . . just their names and particulars are taken down. The grumbling gentile passengers receive vague apologies for the delays from the railway staff who deny all involvement. They don't exactly apologise to the Jewish travellers, but neither do they add to their discomfort. On another journey an actually anti-semitic railway guard is knocked down by an Austrian with a Jewish grandmother. In fact, the railway system

plays a curiously allegorical part in the novel, and that is not surprising in view of the role 'the trains' were to play in the history of Europe's shame.

Things go from bad to worse, but as is his wont, the author does not adduce any dates, or name the personalities on the world stage. He turns a blind eye to the historical clock: the word Anschluss is never used; no German soldiers parade in triumph. The people of the book just lose one thing after another . . . except some of their illusions. The writer tries to go on writing; people have love affairs, including 'inter-racial' ones — a native maid prefers Jewish men and Bruno's uncle is involved in a by now dangerous intrigue. Of course, it all ends as the reader knows it would; the trains take them all away.

But they do not all vanish. Bruno A. comes back to the little town, a visitor from Jerusalem. At first this second part seems to be from a different book. The fog which had poisoned Europe has rolled away, though otherwise the little town has not changed very much. The stores and cafés are in place, even the native people are still there. Only they are much older. Bruno 'tries to find out'; he soon notices, however, that he does not really know *what* he is trying to find out. About the fate of his own family he has no doubt, and the reminiscences and attitudes of the remaining gentiles are so baffling and frustrating that he eventually sinks into a despondent mood.

Only the amorous maid, now a shapeless old crone, remembers her Jewish lovers with erotic nostalgia.

In a final encounter with the railway system Bruno leaves on a night train thus ending Book Two.

Mr. Appelfeld's gift for conveying reality by setting his scene in a dream landscape makes this novel well worth reading.

JOHN ROSSAL

THE FEMALE REFUGEE EXPERIENCE

To communicate is one of our human needs. Women used to be great letter-writers. Nowadays they are said to talk for hours on the telephone. But whom do you write to, talk to, when all your relations are dead and your friends, if they are your friends still, don't share your situation and cannot be expected to understand how you feel?

Out of the social isolation of exile, out of the crisis of identity caused by the loss of one's familiar context, grows the need to take stock, which leads to the keeping of a diary or the writing down of memories for the sake of conjectural descendants — whom we don't want to burden, yet who (we hope) will make the effort to understand what it was like for us to have escaped from Hitler's Germany and to have spent the rest of our lives in exile.

The Leo Baeck Institute in New York, the Houghton Library at Harvard University, and the

Yad Vashem Library in Jerusalem, have collections of autobiographical manuscripts, excerpts from which make up the bulk of this book.* Arranged chronologically, beginning with 'Growing Up in Germany' and ending with an account of a postwar visit, it covers more or less every aspect of the refugee experience. Settling in Palestine in the Thirties, travelling via Russia to Shanghai during the war, surviving underground in Belgium or in a camp in Albania . . .

One woman comments, 'It was easier for me to survive without my husband. I had more freedom of movement and fewer obligations.' When whole families emigrated, the experience usually put the woman at the helm: her traditional tasks of seeing her family fed and housed and clothed became paramount while the fathers, those deposed protectors, could no longer ensure even its physical survival.

The excerpts, preceded by brief biographical notes, are not long enough to allow us to get to know the writers; what matters are the experiences they relate, which (as we know) happened to them not because of who they were but because of where they happened to be at a particular time.

The list of twenty-six contributors includes some famous names: Marta Feuchtwanger (Lion Feuchtwanger's wife), Esti Freud (Sigmund Freud's daughter-in-law); nothing singles out their contributions from the rest. They are all sisters under the skin, who had what qualities it takes — and what these are is arguable — to survive, together with the necessary dash of luck and, the most frequent single decisive asset, material resources.

This is not a book to be read for entertainment, with the exception of the contribution by Hilde Domin, who found herself reborn in exile as a German poet. Her five and a half brilliant pages stand out from the rest, as does the title 'Among Acrobats and Birds' from the other titles, all factual and mundane. Perhaps her contribution — the penultimate chapter — is intended to represent the triumph of the spirit; but, being immensely successful, she is not representative even of poets. To me, her inclusion looks like a failure of tact towards the other contributors on the part of the editor, who has otherwise done his work well.

There are twenty-five photographs. Their choice happens to be of special interest to me at the moment because I recently had to choose photographs for the German edition of *We came as children*. My publishers did not agree with my choice because they wanted photographs which were in themselves moving. To me, the most moving, indeed harrowing photographs in Holocaust books are those in which, as here, the people might be just about anybody. It is the captions, it is the context, which make the pictures meaningful — if we are willing to let them be that to us.

I fear that the book will not appeal to the general reader, but for us it chronicles, vividly and comprehensively, the history of which our lives, too, are a part.

*Edited by Andreas Lixl-Purcell; Greenwood Press, New York.

KAREN GERSHON

BBC DOCUMENTARY: FORTY MINUTES



Could this be you?

These children arrived in Britain from Germany and Austria in December 1938. They were just some of the thousands of unaccompanied refugee children who came with the Children's Transports.

BBC Television's Forty Minutes Documentary team are researching a film about their story, and would very much like to contact the people in these photographs which are taken from a newsreel film.

Were you interviewed by BBC radio?

The production team would also like to hear from anyone who featured in a BBC programme made in 1938 (December) called 'Children in Flight', or in a later radio programme called 'Children in War' in 1941.

These are the names of the children who were interviewed:

'Children in Flight' (1938)

Brigitte; Henrietta; Käthe (from Hamburg); Marianne Rode (who played the piano) and her brother, P. Rode (who played the violin); and Irene.

'Children in War' (1941)

Kurt Quittner (from Vienna); Karl Oberweger (Vienna); Raphael Littauer (Berlin); Rudi Neumark (Vienna); and Ilse Wertheimer.

If you recognise yourself or somebody else from the photographs, or remember being interviewed for radio or filmed for a newsreel, please contact: Sally George, BBC Kensington House, Room 2042, Richmond Way, London W14 0AX. Tel: 01 743 1272 Ex 6047.

WE CAME AS CHILDREN

Karen Gershon is assisting BBC producer Sue Davidson in the preparation of a feature on the Kindertransporte and wants readers capable of making a contribution to this programme to contact her at The Coach House, Coach House Lane, St Austell, Cornwall PL25 5AD (Tel 0726 65898).

REUNION

Sir — As one of the 'boys' of the Bradford Hostel, I am trying to trace some of its members with whom we have lost contact.

The 'Hostel' was founded in 1939 by the Bradford Jewish Refugee Committee to provide accommodation and work for German and Austrian refugee boys in Bradford. Altogether about 30 boys stayed there until 1944, when it closed down, having served a very useful purpose.

We aim to celebrate the 50th anniversary of opening the 'Hostel' next spring and would be most glad to hear from any of your readers who know of the present whereabouts of the following: Harry (Gluckman) Boyd, Kurt (Tom/Kuli) Lindenberg, Aron Redner, Egon Katz, Maurice Rosen, Bob (Robert) Scharff, John (Hans-Werner) Levy, David Wilfred, Walter Hudson (Hamburger), (Otto Steigewald) Leonard Stead. 41 Kingsley Way FELIX HUTTRER London N2 0EH

WRITER'S LAST RESTING PLACE

Sir — Your article in the August edition of the *AJR Information* needs correction: Franz Werfel has a *grave of honour* in Vienna's Zentralfriedhof and those graves are assigned and maintained by the *City of Vienna*.

A-1040 Wien GITTA HOLROYD-REECE Austria

COMMEMORATION

The supreme legislative bodies of the residual legacies of the Third Reich — the Federal Republic and the German Democratic Republic — will both meet in special session to commemorate the fiftieth anniversary of Kristallnacht. The Bundestag at Bonn will meet on November 10 and the Volkskammer at East Berlin on November 8.



David Maier looks at Jewish Institutions

REHABILITATION THROUGH TRAINING

The camera's eye rests on a group of men in shirtsleeves or wearing boilersuits or overalls. They operate old-fashioned turning lathes. Some are busy at bench vices. They are trainee machinists and fitters in a Budapest workshop run by ORT. The year is 1949 and the photograph is on the cover of the July/August 1988 issue of the magazine of the World ORT Union. It is a poignant illustration of the organisation's work for over one hundred years. And it was no doubt recalled when its Executive Committee recently met in the Hungarian capital, re-establishing valuable links with the country's Jewish population.

ORT was founded in Czarist St. Petersburg in 1880 by middle-class Jews as an educational training scheme to provide their impoverished brethren with an opportunity to acquire the vocational skills needed to make a decent living in difficult circumstances. Emigration from Russia spread its ideas to the West and it is now one of the largest independent training organisations with world-wide interests and an acknowledged international reputation. Its aim is still to make available to children and adults (primarily, but not necessarily exclusively, of the Jewish faith) facilities for education and training in marketable skills in the modern 'high-tech' world. The curriculum is impressive: subjects taught range from accounting to window dressing, from business administration to plumbing, from nursing to landscape design. ORT operates in the industrialised countries and in the Third World, and in 1987/1988, student enrolment rose by 36% to over 195,000, of which some two-thirds were pupils in schools and colleges.

In terms of student numbers by country, ORT's centre of gravity is in Israel. It has been there since the creation of the State, when it became necessary to organise the relocation of equipment and facilities from the Displaced Persons camps in Germany and Austria so as to continue the rehabilitation of Holocaust survivors who were arriving in Israel in large numbers. The first of the ORT schools was established in 1948. Their number has grown to over 100, and by the end of 1988, the new Braude International Institute of Technology will have opened its doors in the Galilee development town of Karmiel as a post-secondary college with an educational programme designed to meet the recruitment needs of modern industry. Although undergraduate teaching is concentrated on engineering, technology and science, studies in Jewish history, culture and tradition are pursued as a significant element of the curriculum.

In Latin America, where, as often as not, Jewish schools are the sheet anchor of Jewish life, ORT, with its experienced staff and modern teaching methods, operates a most important support programme. Thus in Mexico, seven Jewish schools benefit from its specialist courses. In Uruguay, the ORT School of Business Administration is flourishing, and in Argentina demand

for places in the ORT schools exceeds availability. Plans for expanded activities are in hand in Brazil, Peru and Chile. In Europe, ORT is particularly active in France, where, in addition to its schools programme, it offers classes for Jewish apprentices and training courses for the long-term unemployed. A significant feature of the ORT presence on the world training scene is its involvement in international projects designed to assess and meet the manpower training needs of the developing countries.

In 1979, the headquarters of the World ORT Union were moved from Geneva to Northwest London, and since then, there has existed a kind of special relationship with British educational circles. There are no ORT schools here, but there is an active Resource Centre which is available to individuals as well as educational establishments, making a valuable contribution to the important task of bridging the gap between education and industry (a matter which, in this country, was for too long regarded with relative indifference). There are internationally recognised courses designed to familiarise students with advanced manufacturing techniques; some of these have been adopted for government-sponsored youth training schemes, while others can lead to City and Guilds certification. The Centre has developed training facilities for teachers, lecturers and industrial personnel and it disposes of a number of mobile technology units — buses fitted out as high-tech laboratories. A complete, integrated factory environment system has been developed for classroom use as an experiential teaching aid. But perhaps the most noteworthy aspect of ORT's work in the United Kingdom has been its consultative role in the development of curricula for the twenty City Technology Colleges which form a key plank in the British government's educational policy. Described by the *Observer* newspaper as 'the driving force' behind the scheme, ORT has made available to the Secretary of State its expertise in the field of technologically orientated education.

British ORT itself was founded in 1920 as one of the World Union's constituent national organisations. From its offices just off Whitehall, a dedicated staff and committed volunteer workers organise an impressive programme of public relations and fundraising activities. Among the highlights of British ORT's 1988 calendar was a symphony concert at the Royal Festival Hall, a formal charity dinner at London's Guildhall and a charity auction at Sotheby's. The members of British ORT's Womens Division underpin meaningfully its efforts to enhance, year by year, Anglo-Jewry's contribution to the World Union's multi-million pound budget.

According to an old Chinese proverb, if you give a man a fish to eat, he has a meal; but if you teach him to catch fish, he will never go hungry. That, ORT claims, is its credo. And that, but also a great deal more is what ORT is all about.

HAS HISTORY MEANING?

With the many efforts in mind which continue to be made to explore the background to the Nazi onslaught on the Jewish people I offer some thoughts which are unwelcome to me even as I write them down, but I feel the need to address them. I can only hope they can be proved to be invalid.

I see the encounter in our time between German and Jew, and what has followed since, as a tragedy in the true classical sense. That needs some explaining. Let me try.

When the Jews entered the German cultural orbit at the end of the 19th and in the early 20th Century they came in all innocence. After Poland or Russia their enthusiasm for everything German was easy to understand. Within one generation they brought enormous benefits in many fields of endeavour, but they also brought ferment and disturbed long-held beliefs and assumptions. Their presence made Vienna and Berlin into the great European centres they became. Vienna survived the fall of the Austrian Empire as the cultural capital of Europe not least because of the contribution of that Jewish spirit. There is no need, anymore, to cite names and achievements. They are too well known.

The Jews saw the German cultural scene as a new Jerusalem where their genius flowered and fed on unanswered question. The narrowness of the Ghetto gave way to uninhibited inquiry and enterprise. But they were on thin ice, thinner than anybody would have thought then. Beneath was an ever-growing resentment and jealousy by the old-established nationals of what they interpreted as usurpation of their birthright. With hindsight one can see all the elements of a tragic conflict here of which too many people remained heedless.

It is argued that Jew-hatred has erupted through the ages whatever Jews did and that any new element entering could do not more than add grist to the old mill. I fear this is not the whole story. What happened in the early part of this Century discloses a new dimension to it. That has yet to be acknowledged. The events since then give one no confidence that anything has been, or perhaps can be, learned in this matter.

Forty years after Hitler the ice is again tragically thin in a new and wider context. The memory of the great suffering continues to mark all Jewish thinking. It has made the timid bold, and the bold bolder, and Judaism into a bristling self-centred fortress.

This cannot absolve the Germans and Austrians of their terrible guilt. Yet it points to the nature of the Jewish condition which seems to fulfil itself in ever repeating and more fateful cycles. History teaches no lesson.

A. ROSENSTRAUCH

HIT PARADE

One of the highlights at the recent Graz Arts Festival was the appearance of 84-year old Hans Zipper, composer of the *Dachaulied*. Fifty years ago Zipper had been a fellow inmate of the concentration camp with the (subsequently martyred) poet Jura Soyfer, who wrote the text *Stacheldraht mit Tod geladen ist um unsre Welt gespannt*.

THE DAWN THAT TURNED TO DUSK

It is one of the quirks of modern Jewish history that many of its key dates, from Eighteen-Forty-Eight, the Year of Revolution, to the birth of the State of Israel in 1948, end in the digit eight. A date of equivalent significance and identical ending was 1918, when the death throes of the Hohenzollern and Habsburg Empires modulated into the birth pangs of Weimar Germany and the First Austrian Republic.

Jews were crucially involved in, as well as affected by, both transformations. To German Jewry it seemed as if the advent of the Weimar Republic represented the culmination of the emancipatory process initiated by Hardenberg and prematurely curtailed by Bismarck and Kaiser Wilhelm in the Second Reich. It had required the outbreak of the Great War to make Jews eligible for officers' commission — the true certificate of naturalisation in Imperial Germany — but even this improvement in status had been speedily placed in jeopardy. When, two years into the war, victory still eluded the Reich, command was given to Ludendorff, who as a diversion from this unsatisfactory state of affairs instituted a census of all Jews in the army. (The results of this *Juden-zählung*, incidentally, were never made public). Now, with the proclamation of the German Republic in November 1918, the entire feudal-military ruling clique headed by the Kaiser and incarnated in Ludendorff was consigned to the lumber-room of history. The newly prominent politicians who filled the power vacuum created by military collapse included a number of Jews, notably the Independent Socialist Hugo Haase, the Socialist Otto Landsberg and the Democrat Hugo Preuss. Preuss, Minister of the Interior in 1919 framed the Weimar Constitution, which after thorough deliberation passed into law on 14 August. An interesting issue deliberated by the Constitutional Commission was the status of the Jews in the new state. Commission member Oskar Cohn, an Independent Socialist and Zionist, asked for Jews to be recognised as a 'national minority' — rather than simply as a distinct religious denomination — under the constitution (as was happening in the newly established Czechoslovak Republic) but received no support for this either from his parliamentary colleagues or the majority of German Jewry.

The one eminent Jewish statesman of the early Weimar years was Walter Rathenau. Having co-ordinated Germany's industrial war effort until 1918, he served the Republic first as Minister of Reconstruction and then as Foreign Minister. The Foreign portfolio was in the aftermath of the Treaty of Versailles the most difficult post in the German government, and Rathenau's argument that the country needed to fulfil her obligations under the Treaty to be re-accepted into the comity of nations made him vulnerable to right-wing charges of treason and he was gunned down by proto-Nazis in 1922.

A Jewish politician who suffered an identical fate several years ahead of Rathenau was Kurt Eisner. More of a visionary than a practical

politician, Eisner had instituted an experiment in participatory democracy — the so called *Räterepublik* — in postwar Bavaria, and had been assassinated early in 1919. The Council Republic had lingered on for several months under a divided leadership (among whom three Jews — the poet Ernst Toller, the philosopher Gustav Landauer and the hardline Bolshevik Eugene Leviné — were prominent) before being crushed by the combined forces of the military and Bavarian peasant militias. Landauer was brutally done to death, and Levine executed for armed subversion; Toller served a lengthy jail sentence. From the blood shed then sprouted the dragon's teeth of Nazism.

In Austria, too, the Jews felt that the advent of the Republic had removed the last barriers which the Catholic-aristocratic Habsburg regime previously placed in the path of their full emancipation. Here, too, a number of prominent Jews participated in the *Umbruch* (the transition of November 1918) but whereas in Germany the Jewish politicians involved spanned the spectrum from Liberals through moderate as well as radical Socialists to Communists, in Austria they all represented a single orientation: the Social-Democratic Party. Viktor Adler, the founding father of Austrian Social Democracy was the Foreign Minister of the interim government that set up the Republic. After Adler's death his party colleague Otto Bauer took over that post and negotiated the terms of the Treaty of St. Germain with the victorious Allies. Another Jewish Social Democrat, Julius Deutsch, served as Minister of Defence in the postwar coalition government. This government, however, only lasted for a year. In 1920 the provincially based Catholic Party excluded the Vienna-based Social Democrats — and *mutatis mutandis* all Jews — from government. That exclusion set the stage for endemic civil war and the eventual extinction of Austria as an independent state.

FORMER SYNAGOGUE BIEBESHEIM

Where once
Torah pointers
Unrolled God's time,
There today
Clocks for sale
Strike the hour.

No Jews
But hour-hands
Incline Zionwards
Where once
The bell shall toll
The end of Time.

Then the watchmaker
Will lack employment
As here now
Does God.

MATTHIAS C. HERMANN
(Translated by R. Grunberger)

THE SECRET LIVES OF TREBITSCH LINCOLN

Lincoln Yale University Press 1988. £16.95

Ignatz Trebitsch, grandson of a Hungarian rabbi, son of a shipowner, black sheep of a typical middle-class Central European Jewish family, Lutheran convert, Presbyterian missionary to Canadian Jews, Anglican curate in rural Kent, Liberal Member of Parliament for Darlington in the short-lived 1910 House of Commons; failed oil prospector in Romania; soi-disant German spy in 1915; escaped jail-bird in New York; prisoner in Parkhurst I.O.W prison; leading Kapp Putschist in Berlin; political adviser to several Chinese generals in the early 1920s; Buddhist monk and finally possibly Japanese propagandist in World War Two, ending his life in 1943 in obscurity in Shanghai. Has there ever been a life as colourful as this?

In England he had become Ignatius Timotheus Trebitsch-Lincoln. At the end of his life he called himself the Venerable Abbot Chao Kung. In between he changed his aliases as often as other people change their shirts. He lied and cheated his way through many countries. He deserted his long-suffering loyal wife and his several sons. He betrayed those who had been gullible enough to help him. He wrote two autobiographies and numerous articles about his exploits in which grains of truth are buried in a lurid mush of fiction. He was a most plausible rogue. He suffered from *folie de grandeur*. None of his fanciful schemes to get rich quickly or to become a leading world statesman were ever successful, yet he managed to bamboozle — for a while — wily old birds such as Admiral Horthy or General Ludendorff. Whatever he touched in personal relations turned in the end into dross in his own hands. Yet he remained an incredible *Stehaufmännchen*; whatever depths he plunged to, he always managed to bounce back again, cocksure as ever.

But beneath his jaunty, often arrogant cockiness there lay hidden a deep psychological uncertainty. Nothing shows this better than his relationship with Britain and the British. The Foreign Office mandarins loathed him; closet antisemitism is never far from the surface in their internal memoranda about him. Ever since losing his Commons membership (he was bankrupt and could not afford the expenses of another election campaign) and his rejection by the Establishment, he nursed a pathological hatred of everything British, yet tried time and again to get back into their good books.

He was undoubtedly a gifted, if highly flawed, individual — ultimately a tragic figure, more to be pitied than condemned. Wasserstein has marshalled his facts with great expertise. He has consulted archives all over the world and even managed to trace some surviving relatives and interview them. His sketching in of the background of that turbulent period in European History is competent. He has written a scholarly book in a straightforward narrative manner, avoiding the pitfalls of sensationalism into which writing the life of such an incredible, multi-faceted man might have led another author.

RONALD STENT

THE BURNING BUSH

For many centuries, while God had chosen to leave them suspended in the wilderness, Jews were reluctant to chronicle their history. Thus, as Barnet Litvinoff points out, the dearth of first-hand recorded history has been a major problem for modern historians of the Jews and is one which also confronted him when researching and writing his new and massive *The Burning Bush*.^{*} The book, subtitled 'Antisemitism and World History,' covers the story of the Jews from Roman days through the diaspora to their embattled new nation state. For this reviewer his most challenging chapters are those on the most recent decades; Litvinoff views the secular reincarnation of Judaism, from the birth of Zionism to the present problems of the State of Israel, in a very refreshing, if controversial manner, which may disturb many of its committed supporters, but has to be taken seriously all the same.

It is estimated that during the early centuries of our era some seven million Jews lived within the confines of the Roman Empire, but that by the time of the Renaissance and Reformation barely one million survived in Christian Europe, together with a somewhat smaller number in the Muslim world. The Talmud, compiled over a period of 20 generations from the first century AD up to the rise of Islam, tells us nothing about the history of the Jews during that period, nothing about their migrations, their triumphs and their sufferings. It is rather a rabbinical exegesis ordaining religious rules and regulations, enclosing the Jews, as the author puts it, into a uniform mould so as to preserve the people from assimilation and extinction. In that cause, it was singularly successful.

They survived the recurrent onslaughts of militant antisemitism, the massacres of the Crusades, the Inquisition, the expulsion from Spain 'living on the margins of other people's history.' A few managed to break out of that deliberate otherness, converted to one or the other of the two religions which had sprung out of the womb of Judaism, and became famous and influential. Some even turned into instigators of rampant antisemitism. (Jewish selfhatred is a strange phenomenon observable through history.) But by and large they stood outside the maelstrom of world history, moving from one country to another, suffering blow after blow, being decimated time and again, but always bouncing back again. Their speech, their garb, their alien customs provoked suspicion, if not hatred. Often considered unwashed subhumans, they had forfeited all human consideration in the eyes of their persecutors because they stubbornly refused to accept the truth of Christian revelations. There were times in Germany, Spain and elsewhere when the Jews enjoyed periods of peace and stability, but they never lasted long. Yet 'the bush burned with fire and the bush was not consumed' (Exodus 3:2,3).

Reading the book one is drawn to the conclusion that the greatest challenge to the continuity of the Jews as a separate, easily identifiable

ethno-religious group did not come from the Crusades or pogroms, but from the 18th century Enlightenment and all the ideas which flowed from it.

Resulting from the French Revolution a new concept — the nation rather than the dynastic state — emerged, characterised by a specific language, culture and rooted in the soil.

These new ideas in turn fostered the growth of more mystical than scientific theories of race and of the superiority of one race over another (Gobineau, Houston Stewart Chamberlain, etc.). Towards the end of the 19th century all that sparked off a resurgence of malevolent antisemitism. It did not stop the process of assimilation and loss of ethnic identity of Western Jews, but it also inspired a Jewish adaptation of the concept of the nation state, viz. secular Zionism. The Holocaust and the State of Israel are both results of this development.

Litvinoff is critical of the activities of the two terrorist organisations, Irgun and Stern Gang, each led by a future Israeli Prime Minister, and of their successful sabotaging of a possible under-

standing between Ben-Gurion and the Emir Abdullah of Transjordan.

He comments at length on Nahum Goldman's ultimately successful negotiations for financial restitution from the new Federal Republic and on the fierce opposition, and near threat of armed insurrection against it, by Begin and his followers. Begin, says Litvinoff, wanted to relegate Germany to the position of a leper for all eternity. Yet in the end 36 billion dollars were paid over the next 30 years to Israel by way of pensions, goods, services and academic research, providing vital underpinning for its remarkable progress.

The book was obviously completed before the recent *Intifada* troubles, but there can be no doubt where Litvinoff stands regarding Israel-Arab relations, and what has to be conceded by the Israelis before they can take assured security for their future.

My only criticism of the book concerns the subtitle. This is not a world history, nor is it exclusively concerned with the effects of antisemitism on it, although Litvinoff rightly posits that hostility is the theme of his book. It is essentially yet another history of the Jews with many new facets, refreshing, challenging and very readable.

RONALD STENT

^{*}*Collins, £17.50*

AN EMBARRASSMENT OF RISCHEs

The recent brouhaha over whether prominent Jews should sponsor a fund in honour of the antisemite T. S. Eliot (see *Cats Cradle*, October issue) has set me totting up the number of similarly inclined writers. *Miserabile dictu*, the resultant roll of dishonour is very long. Merely a list of Judeophobic Anglo-American and French Twentieth Century writers makes one realise Shelley's mistake in calling poets 'the unacknowledged legislators of mankind'.

Pride of place among the literary hatemongers belongs to Eliot's kindred spirits Ezra Pound, who while living off his wife's investments proclaimed Jewish usury the source of the world's ills, and the Hitler admirer Wyndham Lewis. The lower slopes of the English Parnassus supplied the populist antisemites G. K. Chesterton and Hilaire Belloc. (The latter has been wrongly credited with having foreseen the Holocaust in the Twenties; what Belloc did was threaten Jewry with the reckoning to come unless it mended its pernicious ways.) Writers of greater stature with a penchant for Jew-baiting were Arnold Bennett and Graham Greene; Greene's *Stamboul Train* — written when he was a young man — might have qualified for serialisation in *Der Stürmer*. As to Greene's soul-mate Evelyn Waugh, he appears to have expressed his antisemitic choler in conversation rather than on the printed page.

Waugh, a congenital snob, (who in his teens would walk from Golder's Green to the nearest pillar-box in Hampstead so that his letters should bear the NW3 postmark) leads on logically to the interwar snobbery-with-violence school of writing. In the stories of John Buchan, Dornford Yates and Sapper 'clubland heroes' prefiguring James Bond tangled with villains of the greasy

Levantine variety. Repellent Semites also appeared as the baddies in the *oeuvre* of the best-selling lady thriller writers Agatha Christie and Dorothy L. Sayers.

France being a more philosophically inclined country than England, French literary antisemites gave themselves greater pretensions. Prominent among them were Leon Daudet of *L'Action Française*, and George Bernanos, author of bleak religious novels such as *Under Satan's Sun*. In the Thirties, while Bernanos, under the impact of the Spanish War, repented of his former views Drieu le Rochelle called on Frenchmen to seek new strength 'in their black basic nature'. This incitement to pogroms was made even more explicit in Louis-Ferdinand Celine's mockingly entitled *Bagatelle pour une massacre*. At the end of the war Le Rochelle was executed as a collaborator while Celine went into exile to escape retribution. The postwar treatment the Americans accorded their leading antisemite Ezra Pound fell midway between those extremes: they confined him — appropriately — in a lunatic asylum. The U.S. counterpart to Evelyn Waugh in terms of reserving Jew-baiting for private consumption was the near-pornographic Henry Miller. A greater writer than Miller Theodore Dreiser of *American Tragedy* fame foreswore his antisemitism in the 1930s at the behest of the U.S. Communist Party. Fifty years on we find Gore Vidal, another radical critic of the American Establishment (from which he is himself descended) supplying a contemporary twist to antisemitism: Vidal asserts that the Jewish lobby has diverted American foreign policy from serving the national interest to serving the interests of Israel! *Papier ist geduldig*, as they used to say.

R.G.

PAUL BALINT — AJR

DAY CENTRE

For your convenience, we are now publishing the programme six weeks in advance

NOVEMBER

- Tuesday 1st Light Classical Music — Eddy Simmons
- Wednesday 2nd History & Work of Kew Gardens — Gail Bromley
- Thursday 3rd Make-Up Demonstration — Eileen Dawson of Max Factor
- Monday 7th Musical Entertainment — The Stajex Players
- Tuesday 8th 'Life is Curious' — Irene White
- Wednesday 9th 'Presentation of Costumes & Songs with full Audience Participation' — Carolyn James
- Thursday 10th 'The Cradle of Civilisation. Greek Cities in Turkey' — Inge Munro
- Monday 14th Popular Classical Arias & Songs — Lindo Waltzer & Alice Sommer
- Tuesday 15th Shirley Gurevitz entertains with Songs for Everyone
- Wednesday 16th 'Listening In' — Ruth Ive
- Thursday 17th 'Healthy Eating in Retirement' — Isabel Skypala of the Brompton Hospital
- Monday 21st 'Your Favourite Songs' — Happy Branston & Lily Gold
- Tuesday 22nd 'Healthy Eating with Sainsbury' — Kathy Potts
- Wednesday 23rd Henry Kissin Entertains You

- Thursday 24th Magic of the Musicals — Leonie Page
- Monday 28th Musical Adventure — Maurice Stoller
- Tuesday 29th Light Classics for Flute & Piano — Ian Bradford & Carol Kohn
- Wednesday 30th 'A Taste of Winter Sunshine' — Germaine Hanstead of League of Jewish Women

DECEMBER

- Thursday 1st Harp & Flute Recital — Hilary Williams & Clare Hinton
- Monday 5th Piano Recital — Stephen Baron
- Tuesday 6th 'Beethoven — Man of Destiny' — Maurice Peckman
- Wednesday 7th LIGHTS & MUSIC — Chanukah Celebration with Arnold & Susi Horwell
- Thursday 8th The Dulwich Piano Trio — Bridgete Hurst, Joseph Alexander & Myrtle Bruce-Mitford
- Monday 12th Shirley Brookes Entertains You on the Piano
- Tuesday 13th 'A Winter Recital' — Linda Miller (Cello) and Mark Smith (Piano)
- Wednesday 14th Chinese Theatre & Mime Act — Tai Shen Theatre
- Thursday 15th 'Music That You Love' — Sylvia Dorff (Soprano) and Mabel Witztum (Piano)

AJR CLUB NEWS

Sunday, 6 November, 3.30 p.m. GALA CONCERT. Sarah Aaronson, accordion, Hans Freund, bass, Sylvia Cohen, piano.

Sunday, 4 December, 3.30 p.m. LIGHTS AND MUSIC, CHANUKAH CELEBRATION with Susi and Arnold Horwell.

Entrance fee: 40p. including tea.

On other Sundays, at 2.30, video films will be shown in the lounge. Members can also have tea downstairs and talk to their friends or play games. The video programme can be looked up on the Cleve Road notice board.

The Club is open from 2 to 6 on Tuesdays and Thursdays as well as Sundays. On weekdays at 2, members can attend the Day Centre entertainment or meet in the lounge and later downstairs for a chat or games and for tea and supper.

ACJR THREE YEARS OLD

At the third annual general meeting of the Association of Children of Jewish Refugees John Dunston, the outgoing chairman reported on the group's activities of the past year: no less than forty-six events — theatre and concert visits, trips to the opera, the cinema and art galleries — had taken place. The monthly Socials and buffet suppers in members' homes had continued to be well-attended. Many activities had had a specifically Jewish aspect: one of our members had conducted performances of *Fiddler on the Roof*, and another had given a talk on the origins of Zionism.

The report referred to the work of the AJR, and the need for volunteers to help with its essential tasks in the years ahead. We had, after all, a particular link with the AJR, and the Chairman hoped that this would continue to be strengthened.

Reflecting on his two years in office John Dunston said that for many members the ACJR had brought their identity as children of refugees into focus, and provided a new element in their Judaism. We were indeed an individual part of modern Jewish history, precisely because of our heritage.

After the adoption of the Accounts for 1987/88, the following members were elected to the Committee for the coming year:

Chairperson: Helena Lieber; Vice-Chairman: John Dunston; Administrative Secretary: Anne Salinger; Membership Secretary: Malcolm Wald; Treasurer: Ian Rosmarin.

Committee: Rachel Birnbaum, Colin Dunston, Sue Fischer, Daniel Levy, Jackie Sheridan.

A motion that the ACJR should no longer be 'primarily for single people', as stated in the Constitution, was passed after some valuable discussion.

The next Social will take place in November. Anyone in their twenties or thirties who is a child of Jewish refugees and would like further details of this or other ACJR events should telephone 01-579 9906.

With best wishes from

VICTORINOX

Swiss Knives of Quality

Can you spare some time to entertain our members attending the Day Centre? If so, please contact Hanna Goldsmith on Wednesdays between 9.30 a.m. and 3 p.m. 328 0208 or evenings 958 5080.

THANKS FOR ENTERTAINMENT

Leo Baeck House want to express their gratitude to all the artists and presenters involved in entertaining the residents throughout the past year. Their work is much appreciated.

SB's Column

SB is on holiday; his column will appear again in the December issue.

LETTERS TO THE EDITOR

YES — AND NO

Sir — I should like to confirm John Dunston's impressions gained on a recent visit to Germany (*Siehe, der Stein schreit aus der Mauer*, Sept. 1988). I, too, recently visited Germany as a delegate to a conference concerned with Europe's architectural heritage.

The bookshops in Heidelberg, the venue of the conference and a university town, were full of books about Jewish subjects. Among those offered for sale to conference delegates was a survey of all synagogues, extant or demolished, in the Land of Hesse and commissioned by an ecclesiastical organisation.

A post-conference tour included Worms and Speyr, among other places. The local guides took us first of all to the reconstructed synagogue (in Worms) and to the site of the demolished one (in Speyr) and to the amazingly intact ritual baths. The Worms guide explained competently both function and ritual of a Jewish service to a largely non-Jewish audience. Neither were the massacres, which accompanied some of the crusades, glossed over. A British M.P. in the group was heard saying *sotto voce* 'All very well when they have killed all the people'.

But it should be acknowledged and due credit given. All too often positive developments are not mentioned while negative ones are magnified. I am thinking in particular of 'Herzl's — and Hitler's — Finishing School' (*AJR Information* July 1988) which seemed to exaggerate the unfortunate changes without mentioning extenuating circumstances, such as the insensitive handling of the Waldheim affair by some Jewish quarters, and the inevitable closing of ranks in a nation which feels the outside world 'ganging up' on it.

Too often the well-being or otherwise of the Jewish population seems to be the only criterion by which governments are judged in the Jewish press.

Ultimately our aim must be freedom from persecution and equality for all minorities everywhere.

2 Andrewes House,
Barbican, London EC 2

SUSAN GOLD

I am at a loss to identify the 'unfortunate changes' in Austria alluded to. The antisemitic outbursts during the Waldheim brouhaha did not represent any change; they were overt manifestations of an underlying attitude. Like Hugh Rank (see p 2) I consider Austria to be divided between a well-intentioned few and the unrepentant many. Ed.

CAMPS INTERNMENT—P.O.W.— FORCED LABOUR—KZ

I wish to buy cards, envelopes and folded post-marked letters from all camps of both world wars.

Please send, registered mail, stating price, to:

14 Rosslyn Hill, London NW3
PETER C. RICKENBACK

ATONEMENT AND SACRIFICE

Sir — In the editorial of your September issue various interpretations of the significance of sacrifices are adumbrated. May I add a few words to them.

I feel that Richard Friedman is on the wrong track when he implies that the sacrifices had, contrary to what the Bible says, no connection with atonement, but were the only means by which the ordinary Jew could get red meat. Except in cases where the whole carcass went up in flames, only a small part of the animal offering was burnt and the remainder served as food for the priests and attendants. There could not possibly have been enough left for the ordinary Jew.

The expression used several times in the Bible 'a sacrifice of fire of pleasing odour in honour of God' (Leviticus chapter 29, v. 36) proves that the sacrifices were a tangible means by which the Israelites maintained a continuous relationship with God. They considered the gift to be a means for gaining God's forgiveness for their sins. There does not seem to have been any doubt in their minds that forgiveness was a matter of course. They seemed to think that their sins could now be forgotten and if they did commit another sin, God would react in a similar manner.

33 rue du Portier
Monte-Carlo

DR. L. E. JELLINEK

FROM FLAVIUS TO FRIED

Sir — Ever since Josephus Flavius, of whom one could at least argue that he changed sides to save his life, there has been the odd careerist of Jewish extraction, who, to serve his own interests, would stoop to supporting Jew-baiters. How can one expect neo-Nazis to be punished for antisemitic and/or antizionist outbursts, if they are accorded a cloak of respectability by the Erich Frieds of this world? Here we have a man of many parts, one who can shed tears at Auschwitz, yet commiserate with the Beast of Belsen.

10 Lodge Close
Chigwell, Essex

FREDERICK W. ROSNER

ONE BRICKBAT

Sir — By popularising *AJR Information* the intellectual quality has deteriorated.

Furthermore, disparaging editorial comments, whether about Büchner Prize winner Erich Fried or the greatest living conductor, Herbert von Karajan, show, at the least, signs of intolerance and arrogance.

11 Fitzjohn's Avenue
London NW3 5JY

H. G. HOLM

Artistic accomplishment is no indicator of moral stature or political probity; would H. G. Holm have commentators gloss over, say, Picasso's treatment of women, Knut Hamsun's Nazi collaboration or Wagner's Judeophobia? Ed.

MATERIAL WANTED

Sir — For the last ten years we have been researching the day-to-day relationship, the work and experiences of individuals of the Jewish community (and of *Mischlinge*) in Hamburg. We are not only concerned with the 'famous', but with the experiences of the whole community, most of whom lived in humbler circumstances.

Of particular importance are any contemporary records such as letters, diaries or school reports; the sort of thing that may appear trivial is frequently significant together with other evidence. We do not need originals but would arrange for photocopies, which is all we need for our research. No names will be mentioned in the book we are writing without express permission. Any readers wishing to respond could send a brief letter explaining the material in their possession and I will then get in touch.

PROF. JOHN A. S. GRENVILLE
PROF. WERNER JOCHMANN

School of History,

(Hamburg)

University of Birmingham,

P.O. Box 363,

Birmingham B15 2TT

AUSTRIAN PENSIONS

Following an agreement reached between Austria and the German Democratic Republic (DDR), compensation will be paid for material losses suffered by Austrian physical or legal persons in the area of the DDR. These applications **must** be submitted by **3 December 1988**.

The recipients of 'Opferfürsorgerente' qualify automatically for the receipt of 'Ehrengabe'. The applications **must** be submitted by **31 December 1988**.

Needy persons who do not qualify for an 'Ehrengabe' can apply for a grant from a 'Hilfsfonds'. The conditions are that the applicants had Austrian nationality on 13 March 1938 or were resident in Austria uninterruptedly for more than ten years. The grant is only payable where the monthly total income of the applicant does not exceed öS 9,227 (approx. £400) for a single and öS 13,840 (approx. £600) for a married person.

Further information and the appropriate application forms can be obtained from the Austrian Embassy, 18 Belgrave Mews West, London SW1X 8AU.

ERWIN MAINZER

Stuttgart-born Dr. Erwin Mainzer, who died in August, was, like his father before him, a lawyer. Having had a promising legal career cut short by the advent of Nazism he came to Britain in 1939. Here he specialised in restitution cases since the early Fifties, retiring only a few months before his death at the age of 90.

INFORMATION REQUIRED

Traubova or Traub, Hanka and Eva born in Czechoslovakia in 1939 (or 40?); came to England in May 1946 after having been in Auschwitz. According to information received from BETH THERESIENSTADT GIVAT CHAJIM ISRAEL they are considered to be twins. There may have been a sister Vera. Parents or relatives: Marie and Josef. All came from Praha to Terezin with transport BG 12.9.42. They stayed there till 18.12.1943 and from there went to Birkenau with transport DS number from 2261 to 2265.

Should anyone remember this family please contact: Eva Cowan, 57 Golders Gardens London NW11 9BS. Tel: 455-4602

REVISION OF THE ZIONIST VISION

Just over 20 years ago, Jean-Jacques Servan-Schreiber wrote a book which made him famous. In *Le Défi Américain* (The American Challenge), he evaluated the lead which the United States had gained in modern science and technology and the potential threat it posed to European economies. Now he has identified another challenge, the challenge to the survival of the Jewish State and the future of the Jewish people which is posed by Israel's 'shortage of peace'.

He brings to the task a number of impressive qualities: he is a journalist of distinction and a political writer of international repute. He writes with eloquence and a kind of breathless urgency well suited to the topicality of his subject. His life story is fascinating: Free French fighter pilot, foreign editor of *Le Monde*, close associate of Pierre Mendès-France, founder of the daily *L'Express*, and member of the French Chamber of Deputies. In recent years he has made a substantial contribution to the application of computer technology to education and the links of both with advanced industrial and commercial enterprise. During the first half of 1988 he came on a 'mission to Israeli Universities' and used the opportunity to study the country and its present predicaments.

The Chosen and the Choice (with David Krivine. Translated from the French. London. Futura Publications. 1988. £5.99) is dedicated to the proposition that a solution can and must be found, and soon, for the problems created for Israel and the world by Palestinian nationalism. A greater part of the text is given over to reporting in some detail the author's series of conversations with Shimon Peres. Many of the questions put to the Labour Party leader, and the replies given by him, are reproduced verbatim and at length, until there emerges a picture of the man, the politician, the once and, perhaps future, Prime Minister of Israel. Together they analyse the state of the Jewish nation and they evaluate facts and possibilities. They look back before looking forward. Peres considers *Kristallnacht* to have been the end of an assimilation in which German Jews tried to become both 'German nationalists and Jewish religionists'. Servan-Schreiber recalls Algeria, Korea, Vietnam and the eventual settlement of

these conflicts. And he scans his own political experience in order to discover a possible parallel between then and now. He wonders if there might not be a sort of latter-day Jean Monnet to father an economic community of states in the Middle East, as he fathered the Common Market in Western Europe. Above all, he states his strongly held belief that, in the modern world it is the computer, not the sword, which is 'the key to heaven and earth'. And Peres responds positively to Servan-Schreiber's challenge to Israel to turn itself into a 'knowledge factory instead of a fortress'.

He has his own thoughts on the way computer science can serve the Zionist ideal, particularly as it is pursued by the kibbutz movement, in the current phase of its development. He speaks of silicon valleys in the Negev and the Galil and contemplates the sharing with Israel's neighbours not only the fruits of the country's acknowledged expertise in agricultural science but, in due course, of her high-tech research. And if the launch of Israel's first space vehicle had taken place but a few weeks earlier, this, too would no doubt have been encompassed in the meeting of the two minds.

'Of all the statemen with whom I have held intellectual converse, says Servan-Schreiber, the one with whom the dialogue lasted longest and went deepest seems to be this man, born in White Russia, who became a Zionist militant and then a military organiser, and finally a moral leader'. And he seems to suggest that Shimon Peres is the one best suited to lead his people into making the difficult, but inescapable choice between what he calls 'patriotism of territory' and 'patriotism of identity'. He acknowledges that the correct choice will require new and bold thinking, involving the substitution of the anachronistic parochialism of land-orientated nationalism by an information science-led world view.

Servan-Schreiber's ideas invite comparison with the judgement of Zionism given by another Frenchman of distinction, Jacques Soustelle, who wrote *La Longue Marche d'Israël* in the wake of the Six-Day War when the heroes of that victory became occupiers of 'territories'. Soustelle, too, had an Algerian experience and a distinguished academic career. Politically, he stood about as far to the right of centre as Servan-Schreiber stands to the left. His book was meticulously well researched (as befitted the brilliant anthropologist), and his preparations included interviews with the leading figures of the time, from Ben Gurion to Begin. He tended to incline towards the latter but gave full weight to opposing opinions. Would he, had he written at this time after talking at length to Yitzchak Shamir, say, have reached a different set of conclusions?

Conceivably, he, too, might have spoken of 'land' and 'identity'. But he might have made the point that, in the case of the Jewish people, the one is a corollary of the other. And he might well have proposed that the land-or-identity formula should also be put to the other side. If giving up land were to bring peace to Israel, then giving up much of their patriotism of identity might gain the Palestinian Arabs land: not merely the few measly acres of the Gaza Strip, but the whole of

Sinai, not just some of the West Bank, but a share of the vast Arabian hinterland to which they can surely lay equal claim.

The thought is intriguing. Soustelle was convinced that Israel's long march was not yet ended. Servan-Schreiber quotes Peres as saying that he is an 'imperfect optimist'. Perhaps that is what we should all be.

DAVID MAIER

ISRAELI ELECTIONS

Twenty eight parties, eleven of them new, registered with the Central Elections Committee for the elections to the Twelfth Knesset. However, despite the broad ideological spread offered to the Israeli electorate, the main contestants in this historic election remained the Labour Alignment and the Likud.

From 1969 until 1984, in five successive elections, the two major parties increased their share of the poll, albeit disproportionately. In 1984, however, both parties polled a lower percentage of the votes than in the previous election. For Labour, the disappointing results of the 1984 election were but a continuation of a trend which had become so dramatically apparent in the defeat of 1977.

Voting along Israel's so-called "ethnic divide", between Sephardi and Ashkenazi Jews, has been a feature of Israeli politics since the late sixties. Increasingly, Labour has become the party of the old, more conservative and better-off voters of European-American origin.

The Likud has appealed to voters of African-Asian origin, to the less well-to-do and the young. It has been able to offer opportunities for political advancement to new generations of young Sephardi political activists in the development towns and in the newer urban and rural settlements. In terms of policies, the young Sephardi voters seem to prefer the more individualistic free-market economy favoured by the Likud over Labour's socialist-inspired collectivism. On the cultural-ideological level, the Likud's brand of nationalism with its emphasis on patriotism and strong Jewish identity reinforces its appeal. Arguably, in Israel Sephardi perceptions of Judaism have changed. It is no longer regarded purely as a religion and instead Judaism has become much more of an expression of national identity.

However, Likud, as a member of the Government of National Unity, has been forced to make compromises with its opponents, thus encouraging the growth of a number of small parties further to the right which have won support among the Likud's more fundamentalist supporters. Notwithstanding this, the demographic complexion of Israel favours the Likud, for in 1988 for the first time, the Sephardim not only make up the majority of the population but the majority of the electorate as well.

Election year has been dominated by the "intifada" — the uprising by the Palestinian inhabitants of the administered territories against the Israeli authorities. The problems this had raised have been compounded by King Hussein's decision to relinquish any claim over or Jordanian involvement in the West Bank, so dashing Labour's peace plans — the so-called "Jordanian option".

Continued overleaf

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ENROLMENT IN CLASS

The unceasing violence in the territories and a deteriorating international standing has focused attention on the "demographic question": the imbalance in the birthrates between the Arab and Jewish populations of the area under Israeli control resulting sooner, rather than later, in Arabs outnumbering the Jews.

However, there are also important domestic issues which may prove to have been of considerable significance nearer polling day, not least of all the state of the economy which, like its Western counterparts, shows an incipient increase in unemployment, especially among the more traditional industries.

In the run up to election day, the two main parties seemed to be running neck and neck, with decided voters dividing almost equally between them. However, there has been an unusually large number of floating or undecided voters — about 27% of the electorate at the time of the High Holidays — 40% of whom were hesitating between Labour and the Likud. The uncommitted voter does not appear to have followed the campaign closely for guidance on how to cast his or her vote. On the contrary, the typical floating voter who is likely to be female rather than male, of Asian-African origin, with a low income and low educational attainment, is less interested and therefore less accessible to campaign influence.

On issues of peace and security, voters tend to give both major parties equal rating for competence. On domestic socio-economic issues Labour's programme is thought to be preferable to that of the Likud. However, to retain the commitment of adherents and at the same time poach waverers from the opposing party, the Likud and the Alignment have needed to clarify their policies and delineate their platforms one from the other. This is not an unusual dilemma, but its resolution will almost certainly have determined the outcome on polling day. Regardless of the high passions raised by the Palestinian issue and the demands for the extension of Israeli sovereignty over the occupied territories, the voters' expectations of their economic well-being and concern for the more mundane domestic issues might have taken precedence over seemingly intractable security problems when, on November 1st, for the Twelfth time in the history of the State, Israel's voters went to the polls.

DAVID CAPITANCIK
University of Aberdeen

ART NOTES

The City of Berlin recently celebrated its 800th anniversary, but nowhere during the festivities was there mention of the contribution made by ex-Berliners to the British art scene; at least five artists of Berlin origin have recently shown or are still showing in London.

Klaus Meyer, born in 1918, came to England in 1938 and first went to the Central School before studying painting with Henryk Gotlib and printmaking at the Slade under Ceri Richards and Anthony Gross. An exhibition of his work, including oils, watercolours, relief prints and woodcuts (at the Camden Arts Centre until 11 October) is a delightful experience. I particularly liked his 'Cellist' print and his watercolour and pastel 'View Across Hampstead Pond', which was immediately sold. He lives in Hampstead (66, South Hill Park, NW3) and examples of his work are available there.

Harry Weinberger, born in 1924, came to England in 1939, studying at the Chelsea School. He was principal lecturer at the Coventry Lanchester Polytechnic until 1983 when he took up full-time painting. An exhibition of his paintings and drawings is at the Duncan Campbell Gallery until 25 November. It has been claimed that Harry Weinberger is a descendant of German Expressionism, but his bold colours and striking contrasts convey a liveliness more akin to the French masters.

Jack Bilbo, born in 1907, was grandson of the famous theatrical costumier Hugo Baruch. The Nazis expropriated the family business and his father committed suicide; his mother, an invalid, was transported to a concentration camp where she died. In 1936 Jack came to London where he started painting and sculpting. During the war he established an art gallery in London which proved a haven for many refugee artists. Postwar he lived in the south of France and his native Berlin where he died in 1967. A retrospective exhibition of his work, including abstracts, paintings of funfairs and circuses, satirical and surrealist drawings and collages, is currently at England & Co, 14 Needham Road, Westbourne Grove, W11.

Another Berliner is Peter Ringel who was born in 1921 and studied art in London at the Camden Arts Centre and the Quentin Kynaston Institute. Peter Ringel has a deft touch and can convey a realistic impression with a few sure lines and colours. An exhibition of his work will be at Burgh House, Hampstead (12-24 November).

Finally, Peter Baer, a Berliner who was born in 1924 and studied at the Central School in London. He began to teach printmaking in 1970 and is presently teaching at the Central School of Art. Peter Baer is an acknowledged printmaker, but started painting in 1981. An exhibition of his recent work was shown at the Argyle Gallery.

Gillian Jason always manages to collect interesting collections of pictures to exhibit in her gallery. Her latest exhibition — until 28 October — is of watercolours, drawings and prints by George Grosz (1893-1959), including many works from his early Berlin period and other works executed during his sojourn in New York.

Libris Ltd, the antiquarian bookshop owned by 'Pepi' Suschitzky, was a familiar meeting place for many years. Most people did not know, however, of his cousin Edith who was born in Vienna in 1908 and started her photographic career there. She came to England in the thirties and married a doctor. As Edith Tudor Hart, her first one-woman show of documentary photography is on display at the Camden Arts Centre (until 6 November). Edith photographed the poverty and misery she saw in Vienna, then working class communities in Britain, and subsequently women's health and child care. She was very active politically and is mentioned several times in Peter Wright's controversial book *Spycatcher*.

Helmut Newton was also a Berliner, born in 1920, apprenticed to the photographer Yva. He left Germany in 1938 and, established an international reputation as a photographer by his fashions and advertising work; later he became increasingly concerned with portraiture. An exhibition of his portraits will be at the National Portrait Gallery (15 November 1988-12 February 1989) concurrent with 'New Nudes' a show of his more recent work at Hamilton's Gallery (17 November — 3 December).

ALICE SCHWAB

METAMORPHOSIS

News that the MS of Franz Kafka's *The Trial* was to be auctioned off at Sotheby's elicited this anguished comment from the Frankfurter Allgemeine (20 September): The thought that the manuscript of the most influential German (sic) novel of the Twentieth Century might end up abroad for ever is unbearable.

LET SLEEPING DOGS LIE

In the Vienna borough of Mariahilf the Green Party suggested municipal funding of research into the aryanisations of Jewish property carried out 50 years ago. The suggestion was turned down as potentially threatening tranquility and order in the District.



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A SENSE OF DISPLACEMENT

Eva Figes is a powerful and poetic novelist whose exploration into the inner world of an individual have made many compare her with Virginia Woolf. Their modes are indeed similar, but their perspectives very different. As a refugee, born in Berlin in 1932, Figes is a writer using the English language, but she does not class herself as an 'English novelist', as were Jane Austen, Emily Brontë or Virginia Woolf.

'I write in English, but I'm not an English writer; that is, I'm not part of the mainstream English tradition and I'm not concerned with English society. What I am concerned with is how individuals experience the world from within themselves. We often feel what we are made to feel, not what we *really* feel. I want to explore the real feelings'.

When one sits in Eva Figes's study one senses her to be a loner more stimulated from within than without. She writes on a table in the centre of a large white-painted room; the table is uncluttered and separate. There are no memorabilia scattered about, the flat as a whole is light and free; there are no cosy corners. It seems to reflect her description of being Jewish.

'Being Jewish to me is a symbol of the stateless stranger, the person who belongs nowhere and always has to be prepared to take flight. There are no cosy corners for Jews'.

She was born into a rich, upper middle-class Berlin family. Her father was a textile representative for British firms which enabled them to come to England in March 1939. Eva felt strange not

only because she was a foreigner, but also because the family was now poor. Their first address was Buck Lane, NW9, a district where families didn't have servants and children didn't have nannies, and played on the street. At the time this new poverty appealed; life was more immediate and real, and she saw more of her mother. But despite there being two other German-Jewish children in her class at school she felt self-conscious and an outsider, a situation sharpened by her slight German accent and different clothing. Her father was away at war and she missed her grandparents who had not escaped. Although she was brought up in a household which felt gratitude and liking for the English, to this day Eva does not really *feel* English.

Her Jewish identity is derived more from having escaped Germany than from positively embracing the Jewish heritage. The influence of this was most clearly expressed in her book *Konek Landing*, about a sailor who is always seeking to make a landfall. Being Jewish is full of paradoxes, she says, and she does not see Israel as 'the homeland' which will or should solve our contradictions. She is not a Zionist and did not bring up her children as Jews. Interestingly enough, however, they have both chosen, positively, to identify as such.

Being a refugee has, she says, also sharpened her sense of injustice and she has long been committed to the ideals of feminism. Indeed it was her book *Patriarchal Attitudes* (1970), which looks at major aspects of civilisation such as religion and philosophy as *man-made*, that brought her fame; suddenly television and newspaper journalists were soliciting her views on the Equal Pay Act and Sex Discrimination Acts. But after two years or so of this public activity she became tired of being labelled.

'Politics means saying the same thing over and over again, which gets boring'.

Feminism is no longer of such pressing concern to her, partly because she no longer faces the problems of a young mother or of a woman striving to establish a career. She is also no longer interested in writing non-fiction, preferring to express her introspective and intuitive self.

'I knew I wanted to become a writer the moment I could read'. She also knew, even at the age of eight, that writing was not the easiest way to make a living. Her parents thought she was simply dreaming, and tried to encourage her to do something 'more sensible' and more 'suitable for girls'. It was not until the success of her third novel, *Winter Journey*, that she decided to leave here publishing job and write full-time. Her marriage had ended, she had two children to support and there has not been a break since that crucial decision.

Her latest novel *Ghosts*, is about how the world changes as one gets older and how one reflects upon past relationships with parents, friends and ex-lovers. Poetic in style, it is written in stanzas; the echoing effect created reflects the theme of transience.

Jewish refugees, she says, can never afford to be complacent. Perhaps this is why as a writer she is continually seeking new forms to express inner emotions and uncertainties.

IRENE NEWTON

THE THINK-DRINK LINK

They don't know their Hegel from bagel — a frequent complaint of philosophically inclined New Yorkers about the younger generation — can be echoed on this side of the Atlantic. What does the man in the unisex hairdressing saloon know of Ockham's razor, or the punter in the betting shop of Pascal's wager? Fortunately someone is alive to the problem. The landlord of a Swindon hostelry, concerned that patrons keep confusing Heidegger with Baedeker, has engaged the Czech emigré philosopher Julius Tomlin to remedy that sad state of affairs.

At first sight Plato on the public bar sounds like something Dr. Tomlin's compatriot Jaroslav Hasek put into *The Good Soldier Svejk*. On reflection, though, the connection between the two doesn't seem so far-fetched.

For consider: Diogenes lived in a barrel. Unlike Aristotle/Socrates had bottle/He even met death/With drink on his breath. Kierkegaard suffered from *katzenjammer*. Descartes said 'I drink therefore I am' (or words to that effect). Vienna's Logical Positivists named their favourite hostelry *Der weise Russel* after the English sage. And finally, who can doubt that the 'essence' Sartre postulated as preceding 'existence' was, phenomenologically speaking, potable.

Therefore, if the Home Secretary is genuinely intent on revolutionising the thinking habits of the British public let him supplement all-day opening with a poster campaign around the slogan *Shicker with Schopenhauer*; he'll be amazed at the results. Q.E.D.

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FAMILY EVENTS

Entries in this column are free of charge, but voluntary donations would be appreciated. Texts should reach us by the 10th of the preceding month.

Marriage

Fried/Langnas: The marriage of Monica Fried, daughter of Marianne and Ludwig Fried, of Im Ettingerhof, CH4055 Basle, and Mr. Steven Langnas, has taken place in Mount Sinai Center, 135 Bennett Avenue, New York City, on Sunday 30 October.

Tarnesby/Channah: Dr. H. Peter Tarnesby married Miss Irma Channah (Brünger) on 9 October 1988 in the Synagogue Or Chodosch, Zurich.

Golden Wedding

Rose: On 6 November Joe and Regina Rose will be celebrating their Golden Wedding Anniversary with their children and grandchildren in Australia.

Deaths

Freitag:—Hedy Freitag announces with deep sorrow the premature death of her beloved daughter Ursula. All her friends extend heartfelt sympathy to her, her two young granddaughters Tara and Gail and all the family.

Ingham: Herbert Ingham, beloved husband of Loni, died peacefully on 29 August after a long illness borne with great courage and fortitude. Greatly missed by his family and friends.

Katt: Owen Ernest Katt, my beloved husband, died on 9 October. May he rest in peace. Never to be forgotten. From his Tuscha.

Kory: Elisabeth (Liesbet) Kory, born Waldenburg, Germany, wife of Leslie Kory, former resident of Stan-

more, Middlesex, passed away 24 June 1988, in Fairfax, Virginia, U.S.A., after a brief illness. Greatly missed by her family and by her many friends in England and the U.S.A.

Young: Henry Young, our much loved husband, father and grandfather, died peacefully after a long illness, which he fought with great courage. We shall miss him, but we have happy memories of him. He had a full life.

In Memoriam

Gerstmann: Dr. Josepha (Pipsy) Gerstmann passed away 31 October 1986. My beloved wife. Happy Memories. Herbert.

CLASSIFIED

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Information Required

BECHÖFER. Rosa Bechöfer, mother of twins Lotte and Susi, 17.5.1936, Munich. Anyone known to Rosa contact Box 1145.

GROSSMANN. Gerd Grossman, born 8.5.1924 in Düsseldorf. Came to England before the war and served in the British Army. Returned to Germany and worked in Wuppertal-Zoo. Last known address 3 Queen Anne's Grove, Bedford Park, London W4. Information please to Frau Ilse M Stern, Grabenstrasse 13, 7533 Tiefenbronn-Lehningen, West Germany.

HALD. Otto Hald, known to have been in contact with Rosa Bechöfer 1935/36. Anyone known to Otto contact Box 1145.

SEARCHING for former members of the Jewish Community in Paderborn, Westphalia. Please contact Dr. M. Naarmann, Gotenweg 12, 4790 Paderborn, West Germany.

POW's EXPERIENCES

I spent the years 1935 to 1977 in South Africa. As a German refugee one had to be well recommended to be accepted into the South African Army. After unsuccessful attempts to join a fighting unit I was only accepted in March 1941 into the S.A. Medical Corps. I had to sign a paper acknowledging that as an enemy alien I could expect no diplomatic protection if captured by the enemy.

When the Germans caught us, it would be an understatement to say that I was very worried. But they behaved fairly correctly and after a few days handed us over to the Italians. There were so many prisoners, they did not bother to investigate personal details.

Whilst in Benghazi I came down with jaundice and by the special favour of an Italian M.O. was sent to an Italian Military Hospital. There at least I was put into a real bed, could wash in running water and use a real W.C. But when one patient died the next one was put in his bed without change of bed linen or blanket. Soiled bandages had to be washed and used over and over again. The 'Ities' were themselves short of everything. In the same ward was a wounded German soldier. In exchange for a fountain pen he gave me an Italian-German dictionary which to me was

worth its weight in gold.

With the advance of the Eighth Army we were moved West to Tarhuna. There one of the Italian guards looked and behaved so much like a Jew that we asked him whether he was one. He denied it furiously, but wanted to know why we had asked. We said: 'If you were Jewish you might give us a Jewish prayer book for the coming High Holydays'. Some days later he threw over the fence a Hebrew prayer book with a card in French inside: 'With the compliments of the Rabbi of Tarhuna'.

On New Year 1943, the Germans took all of us down to Tripoli Harbour, which was already extensively blocked by sunken shipping. They therefore had to ferry us out to an Italian merchant ship lying outside. By then I was so hungry and so doubtful of getting alive to the other side, that I threw caution to the wind and asked a German soldier in German whether he had not something to eat for me. He grinned, disappeared below and presented me with a full loaf of good German Army bread, together with his good wishes for safe arrival in Italy. My equally hungry mates jumped on me, the bread was broken into many pieces and I was lucky to keep a small portion for myself.

After five days at sea, battened down in a hold below the waterline, without lifebelts, a minimum

of water and food and — worst of all — no sanitary facilities, we arrived in Palermo. There civilians felt so sorry for us that they threw us some food whilst we were marched to a train which took us to Messina. After crossing the straits we came to our first permanent camp at Capua, near Naples. There we were welcomed by many of our comrades who had arrived months earlier and looked comparatively healthy, dressed in new British winter uniforms and greatcoats, whilst we still shivered in the tattered summer uniforms we had been captured in. They told us of the miracle of British Red Cross parcels and soon we were given half a parcel each. Against advice we tucked in heartily, only to bring everything up again as our stomachs were no longer used to rich food.

In April 1943 in another camp, Fara Sabens, North of Rome, I got the good news that I had been selected for repatriation in an exchange arranged by the International Red Cross. On an Italian Hospital ship sailing from Bari we were for the first time really effectively deloused and taken first to Piraeus and then to Smyrna in Turkey, where the actual exchange took place. Then on an Indian ship to Egypt. Back in the Union, I spent some months at a Military Hospital before being discharged medically unfit in 1944.

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BLINKERED OBSERVER

Football, ran a Wildean quip, is all very well as a game for rough girls but hardly suitable for delicate boys. For writers of comedy to indulge in this type of paradox is perfectly natural, but when writers on history chop logic to stand facts on their head one's stomach begins to heave. The attack of nausea induced years ago by a perusal of A. J. P. Taylor's book on the 'accidental' origins of the Second World War recurred when I read Robert Harris's rehabilitation of Chamberlain in *The Observer*. His general myth-making about Munich received a deservedly withering rejoinder from Shiela Grant Duff, who had been *Observer* correspondent in Prague at the time. What still needs refuting is Harris's assertion that in an age of dictators Chamberlain was justified in regarding Hitler as no different — i.e. no worse — than the others. Now it is true that throughout the 1930s dictators were thick on the ground in Europe. However, there were gradations of dictatorship. Hungary's Horthy, Romania's Antonescu and Poland's Pilsudski, for instance, would all be more accurately described as running authoritarian regimes rather than fullblown dictatorships. Even Mussolini had to operate within

constraints imposed by the crown and the Papacy.

In fact the only two 'total' dictators to bestride Europe in Chamberlain's day were Stalin and Hitler. As for Stalin, his cautious stance on the Spanish War, and — even more — his preoccupation with purges (including one of the Red Army) made Soviet aggression highly unlikely. Hitler, on the other hand, was by mid-1938 in absolute control of Germany and the rearmed Wehrmacht. His air force had at Guernica carried out the most brutal attack on civilians in the annals of warfare. His SS had created the most effective system of repression in all history. He had torn the Treaty of Versailles to shreds. He had subjected Jews to treatment unequalled in barbarism since the Middle Ages. He had burnt books, murdered Socialists, Liberals and Pacifists . . . the list is endless.

And yet, claims Harris, as Chamberlain set out for Munich he had good reason for viewing Hitler as no more than a run-of-the-mill dictator. Would you buy a second-hand umbrella from such a salesman?

RICHARD GRUNBERGER

WISE BIRTHDAY CHILD

The top-ranking Vienna-born physicist Victor F. Weisskopf who, after working with Heisenberg at Göttingen emigrated to the States where he participated in the Manhattan Project, and taught at MIT before heading the European Centre for Nuclear Research (CERN) at Geneva, has just turned 80. He is the author of the amusing, yet profound, dictum 'I would rather know nothing about everything than everything about nothing'.

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